

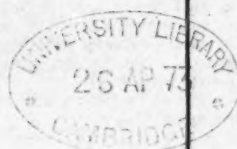
No. 3. Vol. I.

March, 1873.

THE ARMOURY:

A MAGAZINE OF

Weapons for Christian Warfare.



Popery is a double thing to deal with, and claims a twofold power, ecclesiastical and political, both usurped, and the one supporting the other.—MILTON.

The Church of Rome is the most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind.—ADAM SMITH.

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* * All Communications for THE ARMOURY, and Books for Review, should be addressed to THE EDITOR, care of Messrs. Partridge and Co., 9, Paternoster Row.

HULL PROTESTANT INSTITUTE, KINGSTON SQUARE.

EACH member will, in consideration of his subscription, receive a copy of this publication monthly. Any omission should be notified to HENRY SOULEY, M.D., Waverley House, Hull.

The Committee will meet in the Library of the Institute for business, on Wednesday, March 5th, 1873, at 8 o'clock in the evening.

The Annual Meeting for the Election of Officers to serve during the ensuing year, will be held in the Library of the Institute, on Friday, March 28th, 1873, at 8 o'clock in the evening. All Subscribers are earnestly requested to attend.

The Committee seek the assistance of all Evangelical Christians in the town and neighbourhood, and beg that they will either associate themselves with the Institute by membership, or assist it with donations.

If our forefathers died to establish Protestantism in England, should not we, their children, live to maintain it?

GLOSSOP PROTESTANT DEFENCE ASSOCIATION.

THIS Society, anxiously preparing for important measures to be laid before Parliament early in the coming session, have arranged for the delivery of a series of Lectures (of which two have been given) on the Jesuits and their Monastic Institutions in England, with a view of holding public meetings and forwarding petitions relating thereto ; and we trust that other Societies will adopt similar means, so that the real Protestant voice of the people may be heard in the legislative assembly. We also greatly approve of this new Magazine, and have arranged for its distribution amongst our Subscribers.

ISLINGTON PROTESTANT INSTITUTE.

PRESIDENT : THE REV. PREBENDARY WILSON, M.A., *Vicar of Islington and Rural Dean.*

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Vicar of St. Augustine's, Highbury New Park.

SUBSCRIBERS or Donors who take a special interest in some one department of the work of the Institute, may have their contributions specially applied in support of the SCHOOLS, the LECTURES, the CLASSES, the PRIZES, or the PUBLICATIONS of the Institute. Nothing but the inadequate condition of their funds prevents the Committee from giving to their work, in all its branches, immediate and indefinite extension.

"Dr. Wainwright's Lectures have undoubtedly been productive of immensely beneficial results."—*Reck.*

The Committee earnestly appeal for funds.

Remittances to the account of the Institute, through the National Provincial Bank of England, 173, Upper Street, Islington, or addressed to the undersigned, at the Institute, Hornsey Road, will be promptly and gratefully acknowledged.

W. PASCALL SMITHETT, } *Honorary*
FRANK WITHERBY, } *Secretaries.*

PRISON MINISTERS' BILL.

FOR THE APPOINTMENT OF ROMISH PRIESTS AS PERMANENT OFFICIALS OF PRISONS.

Friends are earnestly requested to write to their Representatives in Parliament to oppose this Bill, and if possible to forward Petitions against it.

THE Bill provides that the Act of 1863, which permitted magistrates to make such appointments, be made compulsory, and that under a severe penalty; also that Romish priests shall be appointed and constituted chaplains to all prisons containing ten or more Roman Catholic prisoners; and when so appointed, said priests shall be made "officers of such prisons," and "shall stand in the same position, as nearly as circumstances will admit, as the regularly constituted chaplain" (clause 4).

The Bill also provides that if local magistrates fail to comply with the above provision, the Home Secretary shall then have power to make such appointments (clause 3). It is also proposed that the Home Secretary may make from time to time such regulations and provide such means and facilities for the due celebration of Romish worship as he may think proper.

1. It is unconstitutional to give such power to a Home Secretary over institutions supported chiefly out of local rates, governed by the local magistracy.

2. The appointment of Popish priests does not lie with the Civil authorities, but with their ecclesiastical superiors, and therefore their position is in no way analogous to the appointment of Protestant chaplains; for the former are the servants of their bishops, while the latter are the servants of the magistracy. Hence no appointment of a Romish priest can be made but by the authority of a Romish bishop, or dismissal take place without his sanction. Instances have occurred of priests violating the prison rules where they have been appointed under the permissory Act of 1863, and in Government prisons. Should the judgment of the Romish bishop therefore not coincide with that of the magistrate, by Clause 4 of the above Bill the Home Secretary would have the power of supporting the views of the Romish bishop as against the prison authorities. This is illustrated in the case now pending in Ireland, of Dr. Cullen, the Poor Law Commissioners, and the Board of Education, against Priest O'Keefe.

3. Under the Bill no liberty is given to a Roman Catholic prisoner to refuse the ministrations of a priest, as is provided in the permissory Act of 1863 (sec. 3). Hence the fact of his name being entered in the prison books as a Roman Catholic on entering the prison will subject him to the services of the priest in defiance of his wishes. This gross spiritual oppression may be perpetrated within the walls of a British prison.

4. It is altogether contrary to the principles of the Protestant constitution and general morals that such appointments should take place; because the doctrines of the Church of Rome in regard to many crimes are such that magistrates must condemn what priests, through the confessional, and by their obligations to their superiors, and by their text books, must teach. The general tendency of the whole teaching of the Church of Rome is not to diminish crime, but to increase it. This is amply

proved by the large proportion of Roman Catholic criminals in the prisons of Great Britain, and by the statistics of crime in Roman Catholic countries. For example, the proportion of murderers to each million of the population in England in 1857 was 4, whereas in the Papal States in 1846 the proportion was 113. According to the Parliamentary Returns of 1862 the proportion of Romanists to the other criminals in convict prisons was 18.6 per cent., or nearly one-fifth of the whole prisoners; whereas the Romish population in England is not above one-twentieth of the whole. A similar proportion was shown in county and borough gaols.

5. The Bill makes no limit to the expense of providing objects of idolatry, priestly vestments, and Romish books. It also leaves it open to local magistrates to erect Romish chapels, and in a series of years to give a permanent pension to Romish priests,—all to be defrayed out of local rates. Hence the amount of taxation under the Bill is indefinite. If these appointments take place, we shall have necessarily to provide Romish schoolmasters to instruct Roman Catholic prisoners, and consequently Romish books for the prison school, and Romish literature for the prison library. The Bible will be excluded from every cell, and restrictions made so as to prevent a criminal from receiving any Christian instruction from visitors or otherwise. This has been strikingly illustrated in the Government prison in Perth, and in some of the larger prisons in England. Hence the annual cost to the ratepayers for the incultation of idolatry, as has been estimated by a high prison authority, will amount to not less than £40,000 a year, exclusive of buildings, etc.

6. Another important point is that connected with the practical carrying out of discipline in prisons. It is well known that priests demand that prisons shall be "classified" according to their ideas of "religious knowledge"—and according to such a classification these prisoners must be "associated" together; the effect of which would be, that prison discipline would be destroyed, and additional warders required (of course Romanists), all at the expense of the ratepayers.

7. It is, moreover, contrary to the "rights of conscience" that Protestant ratepayers, whose faith is grounded on the only standard of faith and morals, the Bible, that they ought to be compelled either to make such appointments, or to pay for immoral, anti-social, and idolatrous teaching. A prison is meant not only for punishment, but also reformation, and the heart can be renewed and the life amended only by the Holy Spirit and the Word of God.

8. Such a measure, moreover, will provoke great agitation throughout the country. Protestants, from a well-grounded, conscientious conviction, will feel it their duty to God and their fellow-creatures actively to resist the law, and refuse to pay rates levied for such purposes. Thus great agitation and disorder will inevitably ensue should this Bill become law.

G. R. BADENOCH, *Secretary.*

THE PROTESTANT EDUCATIONAL INSTITUTE,
12, CLARENCE CHAMBERS, HAYMARKET, LONDON, S.W.

February 1873.

THE PROTESTANT EDUCATIONAL INSTITUTE,

With which is incorporated the PROTESTANT ASSOCIATION.

ESTABLISHED 1835.

For establishing PROTESTANT EDUCATIONAL CLASSES, and by Popular Lectures, Protestant Literature, and otherwise, instructing the People in the Principles and History of the Reformation; for Defending our Protestant Constitution and Institutions; and for Opposing Papal Aggression throughout the Empire.

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2. Glebe Loans Amendment Bill.
3. Irish Poor Removal Bill.
4. Charitable Donations and Bequests Law in Ireland.
5. Maynooth College Bill.
6. Prison Ministers' Bill.
7. Death-bed Bequests Law in Scotland Bill.
8. The Convent Inquiry.
9. Roman Catholic University in Ireland.
10. Concurrent Endowment.

11. Government Interference with the Pope.
12. Roman Catholic Lotteries.
13. The Religious Disabilities Bill.

(2.) OTHER PUBLIC MEASURES.

1. Popery in the Army.
2. Romish Aggression in connection with Workhouses.
3. Interference of Popish Priests with the appointment of a Local Registrar.
4. Rescue of a Girl from a Convent.

The Institute has Five Hundred Correspondents and Auxiliaries. It is the most energetic Protestant Organisation in the United Kingdom. Subscribers of Ten Shillings are entitled to its Reports and Papers. Subscriptions and Donations earnestly solicited; to be remitted to the Secretary, the Rev. G. E. Badenoch, or Mr. Thos. Bamford; or to the Institute's Bankers, Messrs. Herries, Farquhar, and Co., 16, St. James' Street, London, S.W.

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1. Settle the circumstances of the conflict between Gregory the Great of Rome, and John, Patriarch of Constantinople—with dates, causes, and results.
2. View Pascal's recognition of the Doctrinal Epistles—by whom, and in what year?—What were the "Doctrinal Epistles"?
3. State the argument given in the Lectures as to the inclusion of the Decrees of General Councils as part of the Roman Catholic Rule of Faith.
4. The genuineness of many of the writings attributed to "the Fathers" questioned—in what authority?—A notable example given by Dr. Pusey, in the "Examination."
5. Bellarmine's admissions are subversive of the Romish distinction between *Latent* and *Declarative*.—What is the meaning of these words in the Romish sense? and what their meaning, as Greek words, and as used in the New Testament?
6. What is the doctrine of Rome as to "Contrition"? and what as to "Attrition"?—The difference between these two terms?
7. What is the "easier way" (*facilior ratione*) of the decree of Trent? and what its effect on the true principle of Repentance?
8. For the "binding" and "loosing" power, the Council of Trent (Sess. xiv. c. 6) quotes "St. Matt. xviii. 18"—What does the context of that passage refer to?—Give a negative and a positive illustration from the Epistles of St. Paul, showing that these directions of our Lord were in force in the Apostolic Church.
9. One passage quoted from Delahogue (Professor at Maynooth) showing the moral effect of the Confessional or penitents.
10. Two instances of transubstantiation (*i.e.*, actual change of substance) in the Scriptures—How were these attended? and how do they differ from the Roman Catholic dogma of Transubstantiation?
11. State the startling theory advanced by Osiander and Caselius & Lapide, and confirmed by the late Dr. Faber (Brompton Lectures), as to the consequent resulting from Transubstantiation.
12. Quote the "Declaration on Kneeling"—Where did it occur? when first inserted? and what subsequent changes?
13. Give the "inducious Hooker's" statement as to where the "real Presence" of Christ is to be sought.
14. Definition of the words "Objective" and "Subjective," respectively.—Is there any authority for these terms in the formularies of the Church of England?
15. What is the meaning of the "Spirital Body" of our Lord? and where is it?
16. Under the form of Bread and Wine?—
 - a. Is there any authority for this phrase in the Church of England?
 - b. In what documents did it once (and only once) occur? and what its subsequent fate?
 - c. Effect of the Act of Six Articles, in the history of this phrase—the counter-effect of the repeal of that Act.
17. State the successive Revisions of the Prayer Book, with dates, circumstances, and results.
18. Dr. Pusey shows that Bishop Calaneo and the *Recess* and *Revisions* are not "the Church of England"—State some of the illustrations and quote phrases by which he refutes this.
19. Dr. Manning's statement as to "the Visible Head" referred to by Dr. Pusey—Write out the historical proof.
20. Three reasons alleged by Dr. Pusey against the Romish practice of Invocation of Saints.
21. Summary of the Answer of the Roman Catholic Bishops to the Pope, in the matter of the "Immaculate Conception" dogma.

Text-Book—"St. Peter's Epistles."

22. Cardinal Wiseman misquotes Irenaeus I.—Misquotes Cyprian, and others.
23. Sources of places, here used in the Apocalypses, and in St. Peter's Epistles, respectively—with examples.
24. Introduction of "Gentia" into the legendary tradition as to St. Peter. Meaning of the name. Under what circumstances mentioned at all? and by whom?
25. Citations on the "Liberian Catalogue."
26. State the criticisms of Scaliger on Jerome's "Chronicon of Eusebius"—the bearings of this on the story of the alleged "twenty-five years' Pontificate" of Peter.

THE ARMOURY.

MARCH, 1873.

Notes of the Month.

IN ENGLAND: First in order of time, though by no means first in importance, is Dr. Manning's deliverance at Sheffield. For its perversion of notorious facts, for its presumption on popular ignorance, for disregard of historical truth, and for Jesuitical sophistry, the latest performance of the eminent heresiarch may be allowed to deserve the palm. We shall advert to it again, but at present confine ourselves to the notice of two points only. (1.) Dr. Manning attempts a vindication of the "loyalty of Catholics." And this vindication turns out to be nothing less than a betrayal of the cause which he professes to defend. The charge, as stated by himself, is this, "That unpatriotic Ultramontanism is inconsistent with progress." And the vindication is in these words, "I therefore entirely accept the accusation. We Catholics are compelled to isolate ourselves." The nature and extent of this isolation of the Romish fraternity from all other classes of her Majesty's subjects appears further on, in the adoption and laudation of Lord Denbigh's famous aphorism, "a Catholic first, and an Englishman afterwards." (2.) But its object: what is that? Dr. Manning himself tells us, in these words, "I hope one act of the Catholic Association will be this, to register." Let this be thoroughly understood. Popish isolation means political action, "*though all the laws in the statute-book are to the contrary.*"*

First in point of importance is impending legislation. There is some danger lest the Premier's new Bill for papalizing University Education in Ireland should be allowed to divert attention from two other measures, much nearer home, and not inferior in importance. To pass the Prison Ministers' Bill would be to endow Popery in England *per saltum*, as well as to entail such irremediable evils and to inflict such unprecedented wrongs as are indicated on the third page of our cover. And yet, but for the vigilance and promptitude exerted within three days after the opening of Parliament, this Bill would have been read a second time (as Mr. Bruce had hoped) on the 10th of February. As to the Bill on Monastic and Conventual

* To those who apprehend the magnitude of the crisis, and are anxious to counteract this Papal Crusade at the next election, we strongly commend the "Protestant League," advertised on the fifth page of our cover.

Institutions now brought in by Mr. Newdegate, with the very valuable co-operation of Mr. Holt and Sir Thomas Chambers, we earnestly hope to see it backed by such an expression of opinion from the country, that even the present Cabinet may find it impossible to act on the recommendations of Mr. Matthews's Report.

Last, but not least, Papal raids on Protestant children have received a salutary check from Vice-Chancellor Malins. Mary Ann Andrews, a girl of ten years old, whose father died within a twelve-month of her birth, was kept, clothed, and educated, under the care of her widowed (Protestant) mother, by the bounty of that mother's (Protestant) relatives, without objection on the part of the paternal (Romish) relatives, until the early part of 1871. At that date the paternal uncle demanded that the child should be given up to him, that he might place her in a Romish school. The mother and her friends resisting this demand, relied on the ante-nuptial contract by which the father had bound himself to have his daughters brought up in the Protestant faith. The popish uncle, unable to deny this contract, endeavoured to set it aside by pleading that his brother—only two days before his death—had appointed him guardian of his children. Only a few days ago the judges of the Court of Queen's Bench spent a day in anxious consideration of an application for a writ of *habeas corpus* to compel the mother to part with her child. The hearing in this Court presented a curious illustration of a judicial struggle between inclination and duty. One after another, the Lord Chief Justice, and Justices Mellor and Archibald, who sat with him, expressed their reluctance to grant a writ for such a cause, and tried to find a decent pretext for refusing it. *Summum jus summa injuria*. The proverb which Cicero quoted as trite in his time, has lost none of its truth in our own. In the Court of Queen's Bench law and equity stood arrayed on opposite sides. But precedent prevailed, and the legal (though inequitable, not to say iniquitous) right was established, and the writ was granted. But the mother and her friends were not yet beaten. Acting on the Judges' hint as to the ampler powers possessed by the Court of Chancery, they invested a small sum for the benefit of the infant, who thereupon became entitled to the protection of the Court. Before Sir Richard Malins, therefore, the whole of the facts were again reviewed, when his Honour granted an injunction restraining the uncle from interfering with the custody and education of his niece. This signal defeat of the Mortara-mongers—involving, as it does, the complete exposure of the discreditable means by which they sought to attain their unrighteous ends—is of course highly satisfactory. But although "all's well that ends well," it is rather too bad that the Protestant relatives of this fatherless girl should have been compelled to fight two hard battles, and expend a small fortune in costs, before they could vindi-

cate for the mother, what all the judges pronounced her undoubted right, the unmolested possession of her child.

In GERMANY, the vigour with which Prince Bismarck continues to carry on the war against the Papacy is conspicuously apparent in an article on "The Future of the Catholic Church," published in the *National Zeitung* of February 16th. We subjoin an extract :—

"If curse and ban possessed an immediate magical agency—if the conjuror of the Vatican could let fly the little stone that would smash the Colossus—the oppressed Church would change itself into a triumphant one, and that in the proximate future. Never have more oburgations fallen from the lips of any Pope than from those of Pius IX. There is no State with which he has not fallen out. He has solemnly cursed the fundamental laws of Germany, of Austria, of Italy; he has commenced open war with Switzerland; he conspires against the constitution at present obtaining in France; his anathema has fallen upon Spanish arrangements; several years have elapsed since he expelled the Russian Envoy with violence from his Court; such matters, even in Papal history, are not by way of being rarities—at least during the last three centuries. . . . With every fleeting year the restoration of the Church-State will become more impossible; Rome has entered the period of worldlifying (*Verweltlichung*). When Macaulay's Zealander shall sit in melancholy contemplation on the ruins of London Bridge, the universal Papacy will have long been a myth. From the declaration of personal Papal infallibility dates a new era for the Roman Church. The elevation of the Pope to demi-godhood was immediately followed by the loss of the Church-States, the expulsion of the Jesuits from Germany, and the indignation of the old Catholics. The Rock of Peter has begun to roll down-hill; who shall stop it? . . ."

In SWITZERLAND the Federal authorities have repulsed the onset of Monseigneur Mermillod, at the head of the latest Papal aggression, with a firmness and decision worthy of the brightest days of their country's history.

From ROME we have an item of news that has by no means received the attention it deserves. Several prelates had been despatched to their respective sees, with the intention, as appears from subsequent events, of stirring up sedition. And thus it happens that at Brussels the Romish bishops have addressed to the King a protest against the suppression of the Belgian college at Rome. At the same time they sent an address of sympathy to the German bishops, in which they denounce the policy of Prince Bismarck; and another to Monseigneur Mermillod, the would-be Vicar-Apostolic, whom the Federal Council has just expelled from Switzerland.

On the subject of the pretended discovery of certain apostolic bones, noticed in our last, the following remarks appeared in *Punch*, after the *Armoury* had gone to press :—

"Dear good old Pius seems to have forgotten what his countryman wrote about *maxima reverentia*. He has wit and humour, and could easily have amused the children without telling such an amazing *one*—as this. St. Philip (a married man, with a family, by the way) was buried at Hieropolis, and, according to the Roman Breviary itself, St. James was finally buried at Compostella. Now the original Church of SS. Apostoli (and precious hot that Piazza behind the Corso is sometimes) was not built until the time of Pelagius the First, in the sixth century, more than five hundred years after Philip and Jacob had gone *ad majores*. His holiness must have taken it for granted that Roman children are very ill-taught—and we daresay that they are."

Footprints.

III.—BISHOP BURNET.

AMONG the footprints which we retrace this month, none are more conspicuous, few more illustrious, than those of Gilbert Burnet, Bishop of Salisbury, who died on the 17th of March, 1714-15, in the seventy-second year of his age. Not to speak of his great merits, which in his own time gave full occupation to a host of detractors, his great services in the cause of pure religion enshrined in our national Protestantism have made him the target for papal defamation ever since. It may serve to show the shamelessness (as well as the groundlessness) of this defamation, if—reserving for another opportunity a brief outline of his distinguished career—we subjoin the graphic sketch of this eminent prelate drawn by our great historian.

"The fame of Burnet," says Macaulay, "has been attacked with singular malice and pertinacity. The attack began early in his life, and is still carried on with undiminished vigour, though he has now been more than a century and a quarter in his grave. He is indeed as fair a mark as factious animosity and petulant wit could desire. The faults of his understanding and temper lie on the surface, and cannot be missed. They were not the faults which are ordinarily considered as belonging to his country. . . . Yet Burnet, though open in many respects to ridicule, and even to serious censure, was no contemptible man. His parts were quick, his industry unwearied, his reading various and most extensive. He was at once an historian, an antiquary, a theologian, a preacher, a pamphleteer, a debater, and an active political leader; and in every one of these characters made himself conspicuous among able competitors. The many spirited tracts which he wrote on passing events are now known only to the curious: but his History of His own Times, his History of the Reformation, his Exposition of the Articles, his Discourse of Pastoral Care, his Life of Hale, his Life

of Wilmot, are still reprinted, nor is any good private library without them. Against such a fact as this all the efforts of detractors are vain. A writer, whose voluminous works, in several branches of literature, find numerous readers a hundred and thirty years after his death, may have had great faults, but must also have had great merits; and Burnet had great merits, a fertile and vigorous mind, and a style, far indeed removed from faultless purity, but always clear, often lively, and sometimes rising to solemn and fervid eloquence. In the pulpit, the effect of his discourses, which were delivered without any note, was heightened by a noble figure, and by pathetic action. He was often interrupted by the deep hum of his audience; and when, after preaching out the hour-glass, which in those days was part of the furniture of the pulpit, he held it up in his hand, the congregation clamorously encouraged him to go on till the sand had run off once more. In his moral character, as in his intellect, great blemishes were more than compensated by great excellence. Though often misled by prejudice and passion, he was emphatically an honest man. Though he was not secure from the seductions of vanity, his spirit was raised high above the influence either of cupidity or of fear. His nature was kind, generous, grateful, forgiving. His religious zeal, though steady and ardent, was in general restrained by humanity, and by a respect for the rights of conscience. Strongly attached to what he regarded as the spirit of Christianity, he looked with indifference on rites, names, and forms of ecclesiastical polity, and was by no means disposed to be severe even on infidels and heretics whose lives were pure, and whose errors appeared to be the effect rather of some perversion of the understanding than of the depravity of the heart. But like many other good men of that age, he regarded the case of the Church of Rome as an exception to all ordinary rules."*

Here, then, we have a man, wise, able, good; the friend and companion of princes; enjoying a European reputation, and recording, in a *History of his own Times*, the results of his wide and deep experience, in these weighty words:—

"Learn to view Popery in a true light, as a conspiracy to exalt the power of the clergy, even by subjecting the most sacred truths of religion to contrivances for raising their authority; and by offering to the world another method of being saved, besides that presented by the Gospel. **POPERY IS A MASS OF IMPOSTURES**, supported by men who manage them with great advantage, and impose them with inexpressible severities on those who dare call anything in question that they dictate to them."—Vol. iv. p. 400. Edit. 1815.

* History of England, vol. ii., pp. 173—175.

Charles Dickens on Popery.

IN the *Armoury* of last month we showed, in his own caustic words, what the late Charles Dickens thought about Romish saints and Romish relics. But it would be a great mistake to imagine that he contented himself with a mere exposure, however scathing, of the trivialities of Popish superstition. His utterances on this subject, whether right or wrong, were not mere opinions. They were convictions, founded on careful observations of undeniable facts. And their special value consists in this: that although his sentimentalism induced him to present Popery in its most favourable aspect, his observation compelled him (apart from his novels) to denounce that same Popery in the strongest possible terms. In *Barnaby Rudge*, where his predilections were under no restraint, and his imagination had full sweep, the hero of the story is a Papist, while the Protestants are madmen or fools. But when he leaves the world of romance, and comes to matter of fact; when he simply records what he sees and hears—and as a minute and careful observer his reputation is unrivalled—then he tells us in unmistakable language that “the religion of Ireland” is at “the root of all its sorrows;” and that Popery is “the most horrible means of political and social degradation left in the world.”

Two or three extracts from Mr. Forster's recently published *Life* of Dickens will be quite sufficient to substantiate this statement. Thus, *e.g.*, in a letter from Mr. Dickens to Mr. Forster (Lausanne, 1846), vol. ii. p. 233, we read, “I don't know whether I have mentioned before, that in the valley of the Simplon, hard by here, where (at the bridge of S. Maurice, over the Rhone) this Protestant canton ends, and a” (*Roman*) “Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side, neatness, cheerfulness, industry, education, continual aspiration, at least, after better things. On the” (*Roman*) “Catholic side, dirt, disease, ignorance, squalor, and misery. I HAVE SO CONSTANTLY OBSERVED the like of this, since I first came abroad, that I have a sad misgiving that the RELIGION OF IRELAND lies as deep AT THE ROOT OF ALL ITS SORROWS even as English misgovernment and Tory villainy.”

The little fling at Tory villainy, with which the writer rounds off the sentence, is no more than was to have been expected from Mr. Dickens. It is his way of trying to be impartial. It gives vent to the political spleen of party. It is one of those cheap embellishments which cost nothing, and which at the same time confer a character of “Liberalism.” It specifies nothing; it proves nothing; and, consequently, it amounts to nothing. Concerned as we are in the *Armoury*, not with the petty politics that control a party,

but with the fundamental principles of that great policy which alone can save the State, we are not at all concerned about any formula of "Tory villainy." If we were, we might repel it with equal ease to that with which the great lexicographer "always took care to give the Whig dogs the worst of it." But passing this as mere by-play, we cannot fail to observe that, so far from abating the force of the writer's testimony against Popery, it adds to it in a very high degree. Hating the Tories as he does, he yet surpasses them all in the vehemence of his denunciation of that Popery to which the Tories are constitutionally opposed.

Mr. Forster observes on this passage, that "almost the counterpart of this remark is to be found in one of the later writings of Macaulay." The truth is, however, that Macaulay's words are still stronger, and they rest on a wider induction and embrace a wider range. Macaulay, like Dickens, was attached to that numerous and powerful party which has distinguished itself by the magnitude and frequency of its concessions to the Church of Rome. And yet even of that very Church, Macaulay himself was constrained to declare that, "during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. . . . Whoever passes in Germany from a Roman Catholic to a Protestant principality; in Switzerland, from a Roman Catholic to a Protestant canton; in Ireland, from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilisation. On the other side of the Atlantic the same law prevails."*

To return, however, to Mr. Forster's *Life of Mr. Dickens*. In another letter from C. Dickens to J. Forster, vol. ii. p. 272 (*Lausanne*, Oct. 11, 1846), we read, "I don't know any subject on which this indomitable people have so good a right to a strong feeling as Catholicity" (Popery), "if not as a religion, clearly as a means of social degradation. They know what it is. They live close to it. They have Italy beyond their mountains. They can compare the effect of the two systems at any time in their own valleys. And their dread of it, and their horror OF THE INTRODUCTION OF" (ROMAN) "CATHOLIC PRIESTS and emissaries into their towns, seems to me THE MOST RATIONAL FEELING IN THE WORLD."

* *History of England*, vol. i., p. 47.

And again, in a third letter (October 20, 1846) referring to the same organised resistance to Papal encroachments, vol. ii., p. 274, "As to . . . the talk about their opposition to property, and so forth, there never was such mortal absurdity. . . . If I were a Swiss with a hundred thousand pounds, I would be as steady against the" (*Roman*) "Catholic cantons, and the propagation of Jesuitism, as any radical among 'em; believing the dissemination of" (*Roman*) "Catholicity to be THE MOST HORRIBLE MEANS OF POLITICAL AND SOCIAL DEGRADATION LEFT IN THE WORLD."

What could even Lord Eldon have said more?

Controversy.

SOME RULES FOR THE STUDY OF IT.

THE subjoined rules, selected (together with the title) from among the posthumous papers of Bishop Horne, form a fitting sequel to the extract from the "Country Parson," given in our last. Good as they all are, we esteem the last not least :—

I. Strip the book of its trappings. Collect the arguments urged by the author, either for his own scheme, or against yours. Arrange them methodically; state them briefly, clearly and fairly.

II. Mark diligently and note down concessions made unawares in different parts of the work, which weaken or destroy the arguments on the other side.

III. Discover his drift and design; to what sect he belongs; who are his friends; who applaud him; and who are applauded by him; whence he fetches his arguments, etc.

IV. Throw out what is nothing to the purpose, and fix upon the point on which the dispute turns. Find out the *jugulum causæ* where one good stroke will be more than many pages of lax argumentation. A controversialist should be trained as the Arabians train a falcon, to fasten upon the throat of the gazelle, and there stick till the creature drops.

V. Examine whether the opinion contended for be not clogged with more difficulties, and liable to more objections, than the opinion opposed.

VI. In writing controversy, go as far as you can with your antagonist; join with, and commend what is right in him. He that would do good by what he says, must oppose and contradict as little as possible; must make all allowances, and take things in the best light. He must avoid all reproachful language, all that is sarcastical or biting. This never did good from the pulpit or the press. The softest words make the deepest impression.

“English Misgovernment.”

IN the case of Switzerland, where there are no party necessities for pretended horror at “Tory villainy,” Mr. Dickens (as we have shown on another page) rightly enough traced the social and political degradation of the Popish cantons to its true source in the despotism of the priests, and consequent thralldom of the people. But in Ireland, while unable to resist the cumulative force of the evidence that traces like results to the like cause, he yet thought that something should be attributed to “English misgovernment ;” for which, since he himself was no Tory, he found a convenient synonym in the elegant euphemism of “Tory villainy.”

Now there is a sense in which it is perfectly true that Ireland has been misgoverned. But this is by no means the sense intended by Mr. Charles Dickens. In the sense intended by him, “English misgovernment” is a thing which yet remains to be proved. What has been proved, however, beyond all possibility of disproof is this : that “misgovernment” is but another name for papal government. This is a truth painfully illustrated in the history of many lands and many centuries : at present we shall content ourselves with the present century in Ireland ; and on this head we cite the testimony of two most unimpeachable witnesses.

On a comparatively recent occasion, Baron Deasy, in opening the Commission for the South Riding of Tipperary, described what he called the “lamentable state of things” resulting from the frequency of assassination and the total miscarriage of justice. “It produced a feeling of insecurity among all classes, and society became disorganized. He attributed the failure of justice to one of three causes, he could not say which—sympathy with the offender, sympathy with the crime, or terrorism—which closed the mouth of the witnesses. He found by the constabulary returns, that *no fewer than eleven threatening letters had been received by persons residing in the Riding*. One gentleman had been threatened with death if he continued to make himself so conspicuous by his exertions as a magistrate to discover the murderer of Mr. Baker.” Referring, in conclusion, to the “spirit of lawlessness and turbulence” which lay beneath the surface of society, and “developed into open crime,” his Lordship added :—

“I cannot tell to what we are to attribute this turbulence. It cannot be to distress or pressure, for the last harvest was admittedly an abundant one. THERE ARE NO WRONGS UNREDRESSED. *There must be some other cause for this state of things, although I cannot discover what it is.*”

What then is that “other cause” which Baron Deasy declared himself unable to discover? The answer is at hand ; and it is one which the Protestant electors of the United Kingdom should press unceasingly upon the attention of Her Majesty’s Government. THE ONE, THE SOLE, THE NORMAL CAUSE of the lawlessness and crime which have made Ireland the plague-spot of the Empire, is to be found in THE CHRONIC TURBULENCE OF THE POPIST PRIESTHOOD. In proof of this assertion we cite another witness of unimpeachable authority—Lord Plunkett. And the testimony of this witness is the more irresistible, coming, as it does, from the foremost, not of those who resisted, but of those who conceded the “Catholic claims.”

Addressing the House of Lords in the midst of that great crisis which, with its fatal conditions and still more fatal issues, has now, after a lapse of forty years, reappeared more menacing than ever, Lord Plunkett described the situation of affairs in terms which, exactly accurate as they were then, are now, in relation to the existing crisis, exact and accurate in a still higher degree. Summing up all in a single sentence, he said—"The state of things is UNEXAMPLED CIVIL PROSPERITY, and UNEXAMPLED POLITICAL DANGER;" a statement which he himself amplified as follows:—

"My lords, *it is a great mistake to suppose that, for the last fifty years, Ireland has, with respect to her civil concerns, been badly governed.* On the contrary, it is but justice to the British Government to say, that during that period a wise and liberal system of policy has, in that respect, been adopted. You have opened to her, *without distinction of Protestant from Catholic,* all those channels of wealth which flow from unrestricted freedom of trade; you have given to all classes of her people an equality of civil rights; you have enabled her to accumulate all the great materials of national strength; you have raised her from the state of wretchedness and poverty, and ignorance and abjectness, in which the penal code had sunk her; you have associated her with yourselves in the concerns of this great empire, and have kindled in the minds of her people all those proud and independent feelings which belong to a powerful nation, associated in those high duties which so materially affect the destinies of the civilized world."

Such is Lord Plunkett's testimony to the civil prosperity conferred upon Ireland by the equitable character of English legislation, before the passing of the "Emancipation Act."

And yet, co-existent with this unexampled civil prosperity there was "unexampled political danger"—"the Roman Catholic Association, with all its dangers and all its licentiousness."

"My lords, you can no longer affect not to see this terrifying state of things. . . . There exists, sleeping or waking, A POWER BEYOND THE STATE; not a transient tumultuary movement; not a casual rising against the peace; but A PERMANENT CONFEDERATION . . . involving in their constitution every principle of misrule, sucking into their vortex everything which is involved in the common grievance, or which chooses to attach to it its own interests and passions, bidding for all the rank and property, and talents and enthusiasm and virtue, and for all the folly and sedition and madness which are scattered through the great mass of society; which shall predominate depending on the accidental character of their leaders; holding all the component parts of society in a state of solution, uncertain what may be raised to the top, or what may sink to the bottom; exciting the occupiers of the soil, putting aside the proprietor, arming itself with all the powerful energies of religion, or defying all its wholesome influences as best may suit the purpose of the hour."

But if, Lord Plunkett being witness, such was the character, and such the consequence of papal misrule fifty years ago, who shall measure its enormous magnitude, who shall predict its fatal issues, now that Ireland is avowedly ruled at the instance of Cardinal Cullen and Dr. Manning? This fatal "misgovernment" grows more tyrannous and more disastrous every day. The government which alone can save Ireland must be a government on anti-papal principles. And while that fact remains, we freely grant that no political "villainy" can be greater than that of sur-

rendering Ireland to the tender mercies of papal misrule. A more suicidal policy of empire is absolutely unimaginable. But we have yet to learn that such a policy—or in other words, such a fatal and disgraceful abdication of all good government—has ever been approved by the "Tories." How much longer will it be tolerated by the Whigs? Irrespective of all party distinctions, is not this a question to be taken up by the constituencies, and pressed upon successive Cabinets until a policy of principle and permanence has supplanted the shifty evasions of a temporizing expediency?

The Evening Cloud.

BY PROFESSOR WILSON.

A CLOUD lay cradled near the setting sun,
 A gleam of crimson tinged its braided snow,
 Long had I watch'd the glory moving on,
 O'er the still radiance of the lake below :
 Tranquil its spirit seem'd, and floated slow,
 Even in its very motion there was rest ;
 While every breath of eve that chanced to blow,
 Wafted the traveller to the beauteous west.
 Emblem, methought, of the departed soul,
 To whose white robe the gleam of bliss is given,
 And by the breath of mercy made to roll
 Right onward to the golden gates of heaven ;
 Where to the eye of faith it peaceful lies,
 And tells to man his glorious destinies.

Words of the Wise :

AFFLICTION NOT DISPLEASURE.

GOD bestows favours upon some in anger ; as He strikes other some in love. The Israelites had better have wanted their quails, than to have eaten them with such sauce. Sometimes, at our instance, removing a lesser punishment, He leaveth a greater, though insensible, in the room of it. I will not so much strive against affliction as displeasure.—
Bishop Hall.

SCRUTAMINI SCRIPTURAS.

REVERENCE the writings of holy men, but lodge not thy faith upon them, because but men. They are good pools, but no fountains. Build on Paul himself no longer than he builds on Christ. If Peter renounce his Master, renounce Peter. The word of man may convince reason, but the Word of God can compel conscience.—*Quarles.*

Romanism in New York.

(Continued from page 32.)

THE Romanists have obtained vast sums from the City and State, and have had voted to them several of the very best plots of land owned by the municipal authorities. Thus, while actually one of the poorest sects in New York, they now possess the largest amount of real and personal estate of any religious denomination. Moreover, after getting all this property together, the Vicar-General dared to refuse to render a report thereof to the national government, for the purposes of the census, so that the U.S. Marshal, taking the shortest way to accomplish his object, appointed an appraiser to estimate the value of all known property owned by the Roman Church; and his report gave the gross amount to be *sixty millions of dollars*.* It may be observed that all other denominations readily complied with the national law.

It was the Romanists who burned the orphan asylum for coloured children, during the riots of 1863, and they were the most active in causing those riots. The loyalty of the Archbishop was more than questioned. Nor did it mend the matter when he called them together to talk over the difficulty, and addressed the rioters as *friends*, saying that he "did not see one riotous face among them!" Yet they had already destroyed a vast amount of property, and had hung poor negroes to the lamp-posts, simply because they were negroes. Or, take the riot of 1871. While the Romish party had never been obstructed in their parades upon St. Patrick's or other days, these same "lovers of equal rights" were the first to threaten the few Orangemen who turned out by express permission of the government, and actually assailed them with deadly weapons. May they long remember the reply they received.

We note again, that while the Romanists are as three in seven of the population, they have so far failed in true educational and reformatory agencies that they supply *seven-eighths* of all the criminals and paupers of the city. The great majority of all prisoners in the various "lock-ups" is Roman; the major part of those who receive "out-door relief" is Roman; the largest number sent to Bellevue Hospital is also Roman; nine-tenths of the near five thousand regular denizens of Blackwell's Island, chiefly criminal and disreputable characters, are likewise Romanists. Even the Jesuit priests admit three-fourths to belong to them. With not more than one exception, if indeed there is one, all who have been hanged in the State

* See *The Times* for Nov. 23, 1872, and *The Press & St. James's Chronicle*, or other journals of about the same date, in report of an address by the Rev. E. Cowley, of New York.

for murder during the last ten years were Roman, and received the last offices of religion from Romish priests. Even among the larger rogues who have robbed the city-treasury, and involved it a hundred millions of dollars in debt, the controlling portion was Romish. The late Mayor and one member of the Board of Supervisors, were nominally Protestant, but the other members of the Board were Romanists, as were almost all the Aldermen and Common Councilmen. The Comptroller (city and county Treasurer) was a Romanist, known in New York by the sobriquet of "Slippery Dick," and the "Brains" of the cheating clique was also a Romanist, and is said to be among the devout ones of his Church. We are not making charges, but simply, as calmly as possible, making notes of the history of this nineteenth century in New York.

It is also the Roman Church that objects to reading the Bible in the public schools, while it gets all the public money it can lay hold of to build and support schools of its own. Thus, while acting the part of sappers and miners, that Church also performs the office of a foraging brigade of cavalry upon the resources of those whom it regards as hostile to her sway. Having pillaged, with connivance of law, all it possibly could, and corrupted where it could not steal, it then turns round with a look of injured innocence, exclaiming, "Godless schools, negligent Protestants; see our zeal while Protestant priests are marrying and enjoying themselves! They run off to fashionable watering-places, while we make converts of their flock!" Such invidious remarks may be heard in New York as often as the least occasion offers. We care not to retort, for we confess that Protestants "have no *picty* to boast of," and many sins to lament; but they cannot be charged with draining the public treasury to build up institutions for sectarian purposes, while they fill the jails with criminals, the poor-houses with paupers, and endeavour to empty the public schools in order that they may make more converts (perverts) in their own. Not only this, Romish priests have also tampered with those schools, and by all sorts of contrivances, using pictures and personal interviews, have sought to get even Protestant children under their influence. If proof of this is desired, we will mention the Grammar School on Seventy-ninth Street, near Third Avenue: reserving particular names for the present.

It is estimated that by use of the public treasury and partisan legislation, they have twice as much accommodation for the young in orphanages, schools, and reformatories, as all other denominations together. Covertly, by this means, they have also been enabled to support Sisterhoods and Brotherhoods, and to erect churches and various religious houses to a very much larger extent than otherwise would have been possible. And they have arranged, by statute, that *annual* appropriations for the support of many of their charities shall be paid them. Hence a change in the State administration does not cut off their supplies. These are continued to the extent of upwards

of two hundred thousand dollars or even more a year, notwithstanding all that we have heard of municipal reform in New York, and of the resolute combination of her best citizens, irrespective of party politics, to effect—peaceably if they can, forcibly if they must—a better and more impartial administration of affairs.

But our space warns us that we must be brief. And perhaps we have already said enough of Romanism in New York. We have spoken frankly but kindly, for we could have said much to show an unchristian and domineering spirit on the part of Romish priests in that city. We believe the Romish Church would be more respected by the world and by the different denominations of Protestants, if it were content to do its own proper work in the moral and spiritual care of its people and the Christian education of its children, rather than in seeking to make proselytes among others. But in this they have signally failed. The *facts*, briefly instanced above, are that the Romanists have very largely contributed to the alarming corruption of public affairs; that Romanists are not so educated as to become as good and obedient citizens as their Protestant neighbours; that the proportion of the vicious and the criminal among them is as seven out of eight; that, while they seek to overturn existing institutions, they have nothing so efficient and useful to offer as a substitute; that, while, in theory, there is no established church, yet, in practice, it is found the Romanists get about nine-tenths of all municipal and State grants to the various religious bodies; and that having got immense sums and some of the most valuable lands of the city, they are ready to turn round upon the authorities in defiance of the laws, and dare them with, "Well, what are you going to do about it?" Even when they have filled the jails with their criminals and vagrants, they demand, as a right, to administer their religious offices to them; as if it were not fully proved that they had utterly failed in the education of those prisoners! Naturally, it would seem, that they who pay the taxes to support the criminal portion of the community ought to have control of the reformatory agencies for correcting and restraining the lawless amongst them. Yet not only is this not allowed in New York, the Romanists even seek to undermine the public schools which for several generations have proved most admirable instruments for educating a race of men and women, of whom any nation might be justly proud, and who for energy of character, for patriotism, for public virtue, are second to none in any country. All of which sufficiently illustrates that the objects aimed at now, as by the Jesuits of the sixteenth century, are not so much the welfare and advancement of Americans in all that is implied by high Christian character and public spirit, as to bring them under the obedience of a foreign potentate, largely controlled by Jesuitical intrigue.

University Education in Ireland.

BY the measure now on the table of the House of Commons, the admirable institution founded by Queen Elizabeth for advancing the higher stages of education in Ireland, and the colleges established by the efforts of Sir Robert Peel, in 1845, will be for all practical purposes destroyed. According to the Bill, the University and Trinity College, Dublin, are to cease in 1875. The Queen's University, to which the Queen's Colleges are affiliated, is also to come to an end. The Queen's College at Galway is to be dissolved, and the property both of this college and of the Queen's University is to be handed over to a new university, created by the Bill, under the title of "The University of Dublin." The Theological Faculty of Trinity College is to be handed over to the Irish Church, with all its burdens and staff of professors and officers, except what may be wanted and elected by the council of the new university. Also with the additional burden, that Trinity College must pay towards the maintenance of this new university the annual sum of £12,000 out of its property. Also that a certain sum, not yet named in the Bill, shall be paid out of the spoils of the Irish Church; and also out of the Consolidated Fund, an annual grant of £10,000. This new university, therefore, will be at once invested with both a large amount of permanent property, and annual grants from Trinity College and the public purse. The Library and Museum of Trinity College are also to be thrown open to the members of this new university.

How is this university to be managed, and what is its purpose? It is to have a senate, consisting of a chancellor, doctors, and masters, who shall elect a representative in Parliament. The university itself is to comprise a chancellor, vice-chancellor, doctors and masters, professors not otherwise members of the university, and all who in 1875 may become matriculated scholars of the university, matriculated scholars being members of all the affiliated colleges, who may pass a matriculation examination, presented by the council. The council is to consist of ordinary and collegiate members. The former to be twenty-eight, to be named in the Bill; vacancies during the next ten years to be filled up alternately by the Queen in council and the university council. After that time four members are to retire every year (eligible for re-election) and the vacancies are to be filled up by (1) the Queen, (2) the university council, (3) the professors of the university, and (4) the senate. The collegiate members are to be elected by the affiliated colleges. Every such college having not less than fifty students matriculated as scholars of the university is to be entitled to send one person to the council; and every college having not less than 150 such matriculated students is to be entitled to elect two persons as collegiate members of the council, and to hold office for seven years, but may be re-elected.

The council will have the power of electing professors of the university and examiners, prescribing the course of instruction, and the conducting of examinations, both for matriculation and for degrees, and prescribing the subjects of all such examinations. But the teaching of, or the examination on, moral and mental philosophy and modern history, is excluded; and in connection with this extraordinary exclusion, it is prescribed that "no disqualification shall attach to any candidate, in any examination,

by reason of his adopting in modern history, moral or mental philosophy, law, medicine, or any other branch of learning, any particular theory in preference to any other received theory." (Sec. xxv. 6.) And also, that the "council shall have power to question, reprimand, or punish by suspension, deprivation, or otherwise, any professor, teacher, examiner, or other person having authority in the university, who, when in the discharge of his functions as a university officer, may by word of mouth, writing or otherwise, be held by them to have wilfully given offence to the religious convictions of any member of the university." (Sec. xi.)

The Bill contains also another speciality to which serious attention is directed. It authorizes "any religious denomination in Ireland to confer on any person belonging to such religious denomination, a scholastic title, such as has hitherto been in use by way of degree in religious learning." (Sec. xvi.) That is to say, the Roman Catholic Church, or any Protestant denomination shall have the power of conferring such degrees on its own members, which have hitherto been conferred by a national university. And no doubt, under this provision, mediæval degrees will be resuscitated by the Ultramontanes, in order to give position and title to its own priests. All Protestant denominations have, on the whole, been satisfied as to the manner in which our national universities have distributed such degrees. But should this provision of the Bill become law, we may expect every body of religious men, however small, initiating and conferring on their own members scholastic titles or degrees, derogatory both of a degree, and of our national institutions. And none will be so ready to take advantage of this as the Church of Rome, who delight to parade titles before the ignorant masses of the people.

The great objection to the Bill as a whole, is the attempt to centralize into one institution the fountain of honour and academic training. Our experience proves the advantage of having rival universities. They keep up the standard of training in any country. It is the rivalry of four national universities in Scotland which has assisted in keeping up their high standard. But there is a most dangerous element in this centralization. The Ultramontanes know that they can control one head much easier than several, hence they hope to turn the whole of this new university into their own groove, and thus control the education of Ireland. But the most serious consideration of all is the elimination of moral and mental philosophy and modern history from the curriculum of study. This is a novelty in Christendom, and a "monster" in university training. From the composition of the council there is no doubt the study of Greek and Hebrew will likewise be prohibited. Hence everything that is valuable for acquiring wisdom, for stimulating and training the mind to think, is to be divorced from this Caliban university; withdraw from the page of history the statesmen, the historians, and philosophers who are indebted for their education to mental and moral philosophy and modern history, and you bury for ever the greatness of Great Britain and English literature. Hence this Bill is another attempt to break, and to rule this "imperial race;" to throw us back far behind the ages of old Greece and Rome, in order to make us again a prey to the degradation of Romish superstition.

PROTESTANT EDUCATIONAL CLASSES

OF THE
PROTESTANT EDUCATIONAL INSTITUTE.

OXFORD CLASSES: HISTORICAL COURSE.

CONDUCTED BY THE

REV. S. WAINWRIGHT, D.D.

EXAMINATION PAPER.

1. How do you demonstrate the identity of Protestant with Primitive Christianity?
2. What do you know of the Church in the Gospels?
 - (1) Its Origin; (2) Its Character; (3) Its Extension.
3. State precisely the points established by the Legation Gallery in the Museum of the Vatican, and by the Church of Perambalur, &c.
4. What allusions of Baronius and Eusebius are found to the mendacity of Cobbet, on the subject of the first introduction of Christianity into Britain?
5. Quote (with dates) the testimonies of Tertullian, Eusebius, Jerome, Theodoret, and others, to the Apostolic Church of the Church of England.
6. Marked in chronological order, some of the Fathers who refute Dr. Pusey's statement of "Catholic doctrine" as to the "Real Presence."
7. In what particulars do Athanasius, the Second Council for Easter, and the "Testimony of Antiquity," establish the doctrine of the Church of England, in opposition to Dr. Pusey's statements?
8. What is the relation of the Book of Common Prayer to the Four Ancient Liturgies of the Church?
9. Show the Protestant (and therefore anti-Catholic) character of the Prayer Book.
Quote the use of the words "Priest," "Atonement," "Sacrifice."
Give attention to prayer for the dead.
10. Show the direct historical continuity of this Protestant doctrine from Apostolic times.
11. Show the mendacity of Pope Nicholas I. in relation to the decretals of Isidore.
12. "Nothing is crushed from without, until it is ripe to perish from within." Whose dictum is this? and how does it apply to the Papacy at the time of the Reformation?
13. "The Pope is the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof."
 1. Whose words are these?
 2. Specify some particulars which demonstrate their truth.
14. Prove the anti-papal character of Protestant England in the Pre-Reformation period.
 1. From its Acts of Parliament.
 2. From the Acts of Convocation.
15. Quote, and refute, Mr. Hunt's mistaken estimate of Wolsey; and support your position by the authority of Professor Brewer and Dean Hook.
16. Illustrate (1) the progress of Royal Encroachments in England from the case of Wilfrid; and (2) the collisions between Roman and English Law, from the Rolls of Parliament (from Edward III. to Henry VIII.).
17. What do you gather from a comparison of the injunctions of Elizabeth with those of Edward?
18. Give briefly: (1) Professor Blair's vindication of Fox from the aspersions of Pausanias, and (2) his character of Jewell.

MONASTIC AND CONVENTUAL INSTITUTIONS BILL.

(MR. NEWDEGATE, MR. J. MADDEN HOLT, SIR THOMAS CHAMBERS.)

Read a first time Saturday morning, 15th February; to be read a second time Friday, March 7th, 1873.

Friends are earnestly requested to write to their Representatives in Parliament to support this Bill on its second reading, to convene public meetings, and to forward petitions. The following is a form of petition adopted at a public meeting at Blackheath. Further information may be obtained at the office of the Protestant Educational Institute, Clarence Chambers, 12, Haymarket, London, S.W.

[FORM OF PETITION.]

Unto the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The Petition of the Public Meeting of Protestants of Blackheath and neighbourhood, held in the Alexandra Hall, Blackheath, on Thursday, the 30th day of January, 1873,
Humbly sheweth,—

That your petitioners are of opinion that exceptional legislation in favour of such a system as that of the Papal Church by the British Legislature is wrong in principle—will prove dangerous to the good order and peace of the country, and injurious to civil and religious liberty.

That your petitioners are also of opinion that the rapid increase of Monastic Institutions, or Communities of men, and the still more rapid increase of Conventual Institutions, or Communities of women, in this country during the last twenty years—the former being illegal, and the latter not properly provided for by the laws of the country—is a circumstance that requires the intervention of the Legislature. This meeting is therefore of opinion that a Commission ought to be appointed by Statute for the purpose of enquiring into the position of these Institutions, into the discipline or system under which they are regulated or governed, into the acquisition and possession of property by or for such institutions, and as to any securities against their undue extension, as well as to what securities are needed for the preservation of the personal freedom of the inmates of Convents, or Communities of women.

Your petitioners therefore pray that your Honourable House may not pass any exceptional legislation in favour of the Papal Church, and that a Statutory Commission for the purposes above specified be appointed.

And your petitioners, as in duty bound, will ever pray.

(Signed)

Signed in name and on behalf of said } J. HOLT SKINNER, Chairman.

Public Meeting, by :

} G. R. BADENOCH, Hon. Secretary.

THE CHILDREN'S FOLD, AND EMIGRANT'S PROTECTION,

AN Institution incorporated under the laws of the State of New York, seeks the aid of English Christians, to protect children, orphans, or otherwise friendless, of British parentage; and also to afford Christian help and counsel to poor Protestants landing there from Britain, and having no definite plans of their own. This co-operation is sought upon the grounds of humanity, of birthright, and of our Protestant religion.

The Lord Bishop of London thus expresses his interest and sympathy with the object :—

“Fulham Palace, S.W., Dec. 10, 1872.

“Dear Sir,—The work to which you have devoted yourself, in ‘The Children's Fold,’ is very interesting, and can scarcely fail, I think, to meet with some sympathy and support in England. No destitution can be more complete and pitiable than that of the orphans of emigrants who have died on the voyage.

“I am, dear Sir, faithfully yours,

“Rev. E. Cowley.”

“J. LONDON.

The Very Rev. Dean of Chester, having visited America, cordially approves this endeavour to protect and aid the orphan and needy emigrant.

The Rev. Mr. Bullock, Secretary of the Society for the Propagation of the Gospel, the Rev. Mr. White, Secretary of the Colonial and Continental Society, and G. H. Davis, Esq., LL.D., Secretary of the Religious Tract Society, also concur in their approval.

The following gentlemen have agreed to serve on the Committee :—

James Bateman, Esq., F.R.S.; C. N. Newdegate, Esq., M.P.; R. Nugent, Esq.; William Tollemache, Esq.; J. H. Elliott, Esq.; Rev. F. J. C. Moran; and Rev. G. R. Badenoch. Mr. Badenoch has consented to act as Honorary Secretary.

They desire to raise £5,000 in England for this object.

Messrs. Morton, Rose and Co., Bartholomew House, Bartholomew Lane, London, will receive contributions, to be paid to the account of “THE CHILDREN'S FOLD;” or any member of the above Committee.

REV. E. COWLEY,

1, WHITEHALL GARDENS,

LONDON, S.W., February 1, 1873.

President of “The Children's Fold.”